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Wayside Gatherings.

Christianity and Business.

Can a business man be a Christian? Angus Watson, J.P., raises this question in an article in "The Christian World." He asks what should be the ideal to which a man of commerce should reach forward, and the test as to whether or not he is applying his religious faith to his industrial enterprise. "Can it be summed up in two verses with which we are all familiar? (I) What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God; (2) Whatsoever ye would that men should do to you do ye also to them. In these commands it appears to me that we have the foundation of industrial christianity stripped of all religious dogma, and representing the touch stone by which all conduct can be tested."

* *

Dean Inge's "Unfortunate Lapse."

In his recent book on "England," Dean Inge referring to the Socialist members of Parliament accused them of intemperance, and of turning the House of Commons into a bear garden. Naturally, this accusation was resented by the Labour M.P.'s who did not allow it to go unchallenged. In his preface to a new edition of the book the Dean acknowledges the imputation to have been an "Unfortunate Lapse."

* *

The Don and the Mothers' Meeting.

Here is one of the Rev. "Dick" Shepherd's stories concerning a Cambridge Professor whom he had asked to address a Mothers' Meeting in the east end of London. "The Don gave the old ladies a sort of Garibaldi conception of God; he urged them to gird up their loins, to storm the hill and so on: he offered every sort of hardship and told them not to be afraid of ostracism—which they thought was a new kind of medicine. The poor old dears did not know what it was all about."

* *

Weightier Matters.

Speaking at Newcastle at the Autumnal meeting of the Congregational Union, the Rev. John Bevan, whose writing and outspoken utterances on Religion emphasise what our founder described as the weightier matters of the law, said: "It surely has been so strongly brought home to us by our common experience as common people that the Christian life in all its simplicity, unselfishness, and kindness can be lived, and is being lived by men and women of radically opposed religious beliefs, that we can no longer hold that it is belief that matters most. The religion we stand for is not believing certain things but living life of a certain quality."

* *

Cynicism.

"No man can practise cynicism on everybody else long, before it begins to turn in upon himself. Cynicism is a disease which, if a man play with it outwardly, he is bound to catch inwardly. The cynic becomes cynical about himself, and then he finds out what cynicism is. It is a fatal blight; it kills joy, it saps sanity, it stops life. A man who has become a cynic about himself is done."—DR. FOSDICK.

A. W.

Notes of the Month.

A Noteworthy Anniversary.

The Rev. A. L. Agnew, B.A., and his energetic band of workers are to be heartily congratulated on the success of their Anniversary Service on September 25th, and which has now been held for the fourth time in the Ulster Hall. In these days when high dignitaries and Bishops bewail a decline in church attendance and lack of interest in religious matters, when sports of all descriptions are capturing the sympathies of all classes of the British people and when animadvertions are being made respecting the decay of morals ; it is refreshing to note that successful demonstrations can yet be made which forcibly appeal to large crowds of the general public, when energetic efforts are put forth to enlist their better nature on behalf of social rightousness and the religion of the spirit. During his four years Ministry in York Street, Belfast, Mr. Agnew has demonstrated that—

" New times demand new measures and new men ;
The World advances, and in time outgrows
The methods that in our father's day were best ;
And doubtless, after us, some purer scheme
Will be shaped out by wiser men than we,
Made wiser by the steady growth of truth."

The following account contributed by one of Mr. Agnew's prominent workers will be of interest to our readers :—

The fourth year of Rev. A. L. Agnew's Ministry was celebrated in Ulster Hall, on September 25th. It was a great gathering and crowds who would have loved to be present, could not obtain admission, indeed, the doors had to be closed twenty minutes before the service started.

There was real joy in the hearts of our members when they knew the venture had been an unqualified success. There were present with us representatives of orthodox churches, and we rejoice to know they are interested in the unique work of the York Street Church. It was also a delight to have the company of representatives from about a dozen country churches and to see them sharing fellowship with one another around a cup of tea in our Schoolroom.

The service was simple but inspiring and remains a memory to those who were privileged to be present. The Edenderry Brass Band gave musical selection and led the singing of well-known hymns. Miss Geraldine Costigan, a singer with a rich voice and fine power of exposition sang " Beyond the Dawn." The devotional part of the service was led by Mr. Hugh Calwell, B.A. and Rev. A. L. Agnew, spoke on " What will save the World."

It was a memorable service, and it heartened our members for another year's hard work. Even they who attended the overflow service at York Street Church, which was led by one of our own laymen, felt they too, had had a great time.

After the Sunday services a successful social was held on September 29th.

A. C. S.

* *

In Memory of the Faithful.

It is a grateful task at all times to hold the memory of the faithful departed in lasting remembrance. The Davidson family have long been prominently connected with the Unitarian Church, Mountpottinger. It is pleasing to record that their representatives have signalled their recognition of the fact by providing a worthy memorial to various members of the family who laboured so much to establish and to maintain the Mountpottinger Church. The substantial addition to the resources of the Congregation will encourage them to renewed efforts to keep the flag of Non-Subscribing religion flying, and, we earnestly hope, to a speedy ministerial settlement in their important centre. The following communication officially received from Mr. E. R. Jackson, Hon. Secretary of the Congregation, will be of interest to our readers :—

Memorial to the Davidson Family.

To perpetuate the memories of Sir S. C. Davidson, Mr. James Davidson and the Misses Jeannie and Maria Davidson, who were so prominently associated with Mountpottinger Unitarian Church during their lifetime the Congregation has received from Mrs. Hadow and Mrs. Maguire, of Bangor, Co. Down, two cheques, each of which is for £500.

It is the intention of the donors that the interest from the investment of this money shall be paid annually to the Minister for the time being as an addition to his salary for the purpose of defraying house rental.

Over and above this the same ladies in conjunction with their cousins have express-

ed their intention of presenting to the Church a Baptismal Font from a specially prepared design by Messrs. Purdy & Millard.

The action of these generous donors who have in the past shown in a very practical manner their interest in the Congregation whose foundation took place somewhat over fifty years ago calls for the very grateful thanks of the recipients who recollect that but for the interest and support of those whose names are to be thus commemorated the Congregation would not now be in existence.

Correspondence.

[The Editor is not responsible for the views expressed by Correspondents.]

To The Editor of "The Non-Subscribing Presbyterian."

Sir,

While thanking you for your gracious note of my "correction" in October number, I regret your suppression of the few sentences I quoted from an American—Senator Broom, I think by name—who tells us in an article in the "Daily Mail," of August last that he has been coming to England for a quarter of a century, and that he has spent three weeks recently in Belfast and never saw a drunken man. The article is headed "Sober England."

He rejoices in increasing temperance as shown by the decreasing quantities of strong drink consumed in the Three Kingdoms and elsewhere. He speaks of the ravages of prohibition in America where anyone can obtain alcohol in plenty if he has dollars in plenty, and the poisoning of the drink so that the health of the rising generations is being undermined and that many strong anti-prohibitionists have been strong total-abstainers all their lives so far.

You have admitted a rather lengthy essay signed "Senex" and entitled "Knowledge and Strong Drink." He rambles through a long catalogue of those who have fallen to utter ruin—of all ranks of society. The harrowing tale is only too well known by almost everyone. There is a verse in the Holy Scriptures which says—Knowledge puffeth up but charity edifieth, i.e., builds up, strong and lasting, never faileth. Who knows not the tale? I do to my cost, and say at the risk of being likened to the trumpet blowers so severely condemned by our common Lord and Master as hypocrites and do not content myself with saying, depart in peace, be ye warned and filled, but help them out of my own and not out of any congregational or other funds of which I have control. As to mentality, mine is such that I would not do evil that good may come, but achieve good ends by good and noble means. Keeping in mind Wordsworth's Happy Warrior:—

"He fixes good on good alone, and owes
To virtue every triumph that he knows:
Who if he rise to station of command
Rises by open means; and there will stand."

Some years ago a family of my congregation emigrated and have done remarkably well. Twice the mother, accompanied by two members of the family, has visited the "Old Country." The mother concluded her econd visit not more than three weeks since. In a visit she paid me, she told me that in the city where she is, there is a conveyance that goes round every night picking up the inebriates for safe keeping for the night. Such is Prohibition in the land of its birth. May Heaven shield us from any such calamity.

Yours faithfully, James Kennedy.

Larne Manse, 16/10/27.

[We respect the views of our highly respected and venerable friend and will always endeavour to give them prominence. For reasons of space we demur to long quotations from an American Senator which in our view were obviously *ex-parte* Statements.—Editor.]

Visit of Rev. C. W. Townsend.

Missionary Agent, British and Foreign Unitarian Association.

The Joint Committee appointed to arrange the meetings for this Mission have decided that Mr. Townsend conduct services as under:—

Nov. 20th.—Ulster Hall, United Service, 7 o'clock.

Nov. 21st.—First Prebsyterian Church, Rosemary Street, 8 o'clock.

Nov. 22nd.—Mountpottinger, 8 o'clock.

Nov. 23rd.—York Street Non-Subscribing Church, 8 o'clock.

Nov. 24th—All Souls' Church, 8 o'clock.

Nov. 25th—Comber, 8 o'clock.

Nov. 26th.—No Meetings.

Nov. 27th.—Morning: Larne, 11-30.

Nov. 27th— Evening: Mountpottinger, 7 o'clock.

Nov. 28th.—Central Hall, Social Meeting 7 o'clock.

Will all the friends please take a note of these dates and help to make all the Meetings successful.

Temperance Notes.

Nature has no sympathy with the breakers of her laws. She treats law breaking as an outrage, and punishes it with a severity which does not permit of respect to persons. There is no respite from her penalties and the drink habit is one of those phases which reveal Nature's mighty power.

Alcohol was never intended for human consumption. When once it enters the system nature is at war with it, and, if and when the habit of consuming alcoholics is established, nature takes toll from those organs of the body which are vital to the control of physical, mental and moral life. What is true of these phases in individual life is equally true in religious, political, and social life. Defoe was right when he wrote

All reformation's stopped where vice commands.
Corrupted heads can never have upright hands.

Unfortunately no one suspects the danger of the drink habit in its earlier stages, and when the habit becomes master, the victim is unaware of the measure of power it has over him, but experience testifies to the truth and worldly wisdom of the Book of Proversbs when it avows "**At the last,** it biteth like an serpent and stingeth like an adder."

Nothing is gained for truth by exaggeration, but it is essential to say things which challenge the errors within the common mind, and make men and women think about the consequences of conduct. It is no exaggeration to avow that liquor is responsible for many bodily troubles and social evils. These are the penalties of outraged nature which are paid to the uttermost.

Liquor tends to devitalise the body, enfeeble the mind and enslave the soul, and it is a danger to every aspect of life. It acts like a parasite upon taxpayers, but it creates an appetite for itself, and every civilised country has suffered because of its mischeivous power.

One thing is clear, no responsible govern ment dare allow the common sale and consumption of liquor to be free. Liquor taxation is not imposed for the sake of revenue, but rather to restrict the evils which arise from liquor consumption, for the benefit and safety of the State.

No educational influences are associated with tavern life. Conversation therein is not usually on high levels, or, associated with matters which make for good government. The public house is not a forum, but it is the gathering place of all the most questionable characters of a city, and it is no exaggeration to say it is often linked to the unholy influences which hold back the coming of the Kingdom of God.

Thus the liquor business not only creates problems and perpetuates old evils. It is a problem in itself and it plays up to the lowest types of newspapers and has no small responsibility for the stuff which has filled columns of certain types of Sunday papers, and it may always be depended upon to be on the side of every social pest. No believer in the Kingdom of God can be reconciled to the presence of an institution which impoverishes both upper and underworld, and the sooner society is rid of it the better it will be.

A. C. S.

Mental Slums.

The dark dingy courts and alleys of large towns and cities rouse the wrath of reformers. They denounce them as places where God's sunshine never enters, where filth abounds, and where mankind dwells amid dirt, poverty and crime.

No appeal is wasted which causes an expression of revolt against any unhallowed environment, and it is fitting that men and women should feel a sense of outraged humanity when they are forced to live in slum areas. Human beings were never intended to be housed in such a way, and, whilst revolt exists against slums and slum makers there is hope for mankind.

There are mental slums as well as city slums and they abound wherever impurity, foul mindedness, ignorance, and evil passions exist. They are to be found where the love and laughter of little children finds no response, where smutty jests are looked upon as classic humour, and where ignoble passions rule the will.

There can be no darkness in any house comparable to the darkened intellect, no filth more vile than foul thoughts, and no streets or alleys so narrow as the outlook of the mental slum.

The Man Nobody Knows.

This is the title of a book by Bruce Barton which tells the Old Story in a modern setting, in present-day speech. It has gone through seven editions; that shows its popularity. In the introduction, the Hon. and Rev. James Adderley, M.A., says, "The late Dean of Carlisle, Dr. Rashdall, lamented the fact that very few of our Sunday-School children think of our Lord as a real man at all. All honour, then, to those who try to bring home to us the true Jesus, the strong, healthy, happy, friendly, royal-hearted Jesus."

In explaining how it came to be written, the author, tells of a man "the more sermons he heard and the more books he read the more mystified he became." One day he decided to wipe his mind clear of books and sermons. He said, "I will read what the men who knew Jesus personally said about him. I will read about Him as though He were a new historical character, about whom I had never heard anything at all." The man was amazed.

The headings of the chapters are: The Leader, the Outdoor Man, the Sociable Man, His Method, His Advertisements, The Founder of Modern Business, The Master.

Here are a few extracts, "His Method." "'To every living creature'—assuredly there was no demand for a new religion; the world was already over supplied. And Jesus proposed to send forth eleven men and expect them to substitute His thinking for all existing religious thought."

"Paul knew the psychology of the crowd. 'Men of Athens I congratulate you on having so many fine religions. I've travelled about quite a bit, and your assortment is larger and better than I have seen anywhere else. For as I passed up your main street I noticed that you not only have altars erected to all the regular gods and goddesses; you even have one dedicated to the Unknown God. Let me tell you an interesting coincidence, gentlemen. This God whom you worship, without knowing His name, is the very God whom I represent."

"Take one single day as an example. The activity begins at sunrise, Jesus was an early riser; He knew that the simplest way to live more than an average life is, to add an hour to the fresh end of the day. At sunrise, therefore, we discover a little boat pushing out from the shore of the lake. It makes its steady way across, and deposits Jesus and his disciples in Capernaum, His favourite city."

Then follows a description of the day's work. "Can you imagine the day's issue of the 'Capernaum News,' if there had been a Capernaum News?"

Palsied Man Healed.

Jesus of Nazareth Claims Right to Forgive Sins.

Prominent Scribes Object.

"Blasphemous" says Leading Citizen.

"But Anyway, I Can Walk," Healed Man Retorts.

Front page story number one, and the day is still young.

Prominent Tax-Collector Joins Nazareth Forces.

Matthew Abandons Business to Promote New Cult.

Gives Large Luncheon.

Front page story number two.

The Luncheon itself furnished the third sensation. Then there was a fourth—

Defends Publicans and Sinners.

Jesus of Nazareth Welcomes Them at Lunch.

Rebukes Prominent Pharisees.

"Creeds Unimportant," He says.

"God Wants Mercy not Sacrifice."

What a day that was: "A woman sick twelve years and healed! A child whom the doctors had abandoned for dead sits up and smiles!" "The fame thereof went abroad into all that land." "He was advertised by his service, not by his sermons." Nowhere in the Gospels do you find it announced that:

Jesus of Nazareth
will Denounce the Scribes and Pharisees
in the
Central Synagogue,
to-night at 8 o'clock.
Special Music.

"His preaching was almost incidental. He did not come to establish an Institution so much as to show men a life worth living."

Well, here is a short, crisp, lively book, which makes the Story very realistic. He said He would come again. A lot of people think that very possible. One of the biggest halls in London is frequently crowded with people, most of whom think they have come again, and therefore Christ must come. If they are trying to prepare themselves, to know Him when He comes, and to love Him and to be able to spread the Gospel of Happiness, than nobody should begrudge them their belief.

"The world is not happy as the world might be!
Why is it? Why is it? O answer me.

ULLIN.

"What We Do Believe, and Why."

"That Jesus was God's Prophet and not God Himself."

Text—John 14; 28. "My Father is greater than I."

BY REV. S. P. WHITEHOUSE.

Of all the problems man has wrestled with by far the greatest is how to get into touch with God. Right from the dawn of history man has striven to get into touch with the Great Unseen Power that controls the mighty universe, that guides the stars in their courses, that causes day and night, the seasons of the year, and that gives life to all things. How to come into contact with this Mighty Spirit has been man's chief problem right from the time he began to think for himself.

Many are the ways in which man has striven to establish a link between himself and God, a sort of medium through which his own spirit could commune with the Great Spirit of the Universe. The most satisfactory solution to this problem, at least the solution that appears to have been most satisfactory to millions of people in the past and is accepted by millions of people in the present, is this: At some particular point in history, God, taking pity on man, appeared on earth in human form in order to show the way of salvation. God for a short time subjected Himself to human limitations and in this way drew men unto Himself. Now, this belief is not peculiar to the Christian Religion. It forms an integral part of many religions. It was known thousands of years before the Christian Religion was thought of.

For instance, the religion of the ancient Egyptians was based on this belief. As early as 3,500 B.C. the Egyptians really believed (as their Sacred Texts show quite well) that God became incarnate in a mortal body. He dwelt as a man among men, suffered death and rose from the dead to dwell in heaven as the Lord of righteous souls. His human nature, so the Egyptians thought, enabled him to understand the needs of men and to listen sympathetically to their prayers while his divine nature made it possible for him to help them in this world and the next.

So to the Egyptians, Osiris, the God who had assumed the human form, suffered, died and rose again, became their hope of resurrection and immortality. He had provided the link between man and God, between the human and the Divine.

This idea, with variations of course, appears in many religions and the student of Comparative Religion knows perfectly well that the Christian Doctrine of God becoming man is by no means new but has a long history behind it. The Christian Doctrine differs from other religious doctrines only on the question of names. According to orthodox Christianity, Jesus Christ was God. According to other religions, some other historical figure was God.

Now we of the liberal Christian faith deny this doctrine, no matter whether it comes from Christianity or from other religions. We will not accept the doctrine that God has ever become man. We believe that Jesus was a prophet of God and that his pure teaching and spotless life have drawn many people to God, but we do not believe that Jesus was actually God Himself.

I think it will be generally agreed that the best authority on this matter, indeed the only authority, is Jesus himself

Did Jesus claim to be God.? The answer is that he certainly did not.

There is not a word in all his sayings that suggests that Jesus regarded himself as God. On the contrary he states, time and time again, that he is subordinate to God. Here are just a few passages from the mouth of Jesus which should convince all except those who do not intend to be convinced.

Matthew 26; 39 "And he went a little farther, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

Mark 13; 32 "But of that day and that

hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Luke 18 ; 19 " And Jesus said unto him, Why callest thou me good ? none is good, save one, that is God."

John 14 ; 28 " My Father is greater than I."

I have quoted one passage from each of the four Gospels, showing that according to four separate reports, Jesus regarded himself, not as God, but as subordinate to God the Father. There are hundreds of other texts in the Gospels, in which Jesus is referred to as being inferior to God, all of them showing unmistakably that when the New Testament was written no one thought of saying that Jesus was God.

Yet we are solemnly assured by Orthodoxy, and as the result of this assurance millions of people believe, that the Bible teaches the Deity of Jesus. The truth is that the Bible teaches the exact opposite. For every text that can be quoted to lend support to the doctrine that Jesus was God, at least twenty can be quoted which state clearly and definitely that Jesus was subordinate to God.

How then, it may be asked, did the doctrine come to be formulated seeing that it is not clearly taught in the Bible ? The answer is that it was an invention of the theologians of the first few centuries.

Like the doctrine of the Trinity, the idea that Jesus was God Himself, was unknown to the early Christians. No one thought of making such an assertion in the early days of Christianity and if the Church had not invented the idea the doctrine would have been unknown in the Christian Religion.

Christianity started on its course without the idea that Jesus was God and it ran for over two centuries without this idea. It is not until the third century that the history of the dogma begins. At this time there are tremendous conflicts in the Church over the nature of Jesus, but even so, all agreed that Jesus the Son was subordinate to God the Father. For instance, about the year 230 A.D., Origen the most distinguished and influential theologian of this time protests against prayers being offered to Jesus.

It is not until the year 325 A.D., that we find the Church officially proclaiming for the first time that Jesus was God. In this year the Council of Nicaea, consisting of three hundred and eighteen bishops called together by the Roman Emperor Constantine decided to call Christ " God of God, very God of very God."

Even at this council the majority were reluctant to adopt this extreme view.

They favoured the generally accepted belief of the time, that Jesus the Son was subordinate to God the Father, and would no doubt have re-affirmed this belief had not the Emperor given them to understand that such a decision would not please him.

So, largely under pressure and much against the wishes of the majority who did not want to be pushed into an extreme position, the Council of Nicaea declared that Jesus was God himself. In this way the dogma entered the Church, though it is not until the fifth century that it is generally accepted by the whole of Christendom.

To-day this dogma is accepted by the orthodox Church. In spite of its history which shows conclusively that it is an invention of man we are asked by Orthodoxy to accept it as a Divine Truth. This is not all. Orthodoxy goes still farther and maintains, indirectly, if not directly, that those who do not accept this dogma cannot be true Christians. This is where we of the liberal Christian faith protest.

We do not as a rule stress the points of difference between ourselves and the orthodox Church.

We like to emphasise the points of agreement (and they are many) in all Faiths, but when Orthodoxy suggests that only those who accept the belief that Jesus was God can be true Christians, then, in the interests of truth we are bound to state that Orthodoxy is wrong. We say, unhesitatingly, that those who deny the deity of Jesus have just as much, if not more right to be called Christians than those who affirm it.

After all, what is a Christian ? As the name implies, a follower of Christ Jesus. How can one follow Jesus ? Why, surely by keeping to his teaching as far as possible.

Now this is what we of the liberal Christian faith try to do. We keep to the teaching of Jesus regarding his own nature.

He never claimed to be God Himself, and we refuse to make the claim for him, feeling sure that he himself is a better judge of his own nature than we are.

To say that Jesus is God is directly opposed to all that Jesus taught about himself. He says unmistakably that he is subordinate to God. Therefore we say to Orthodoxy, ' You have no right to give Jesus a title that he himself would not assume.'

' Who has the most right to be called Christians ', we ask, ' those who accept

the Church's statement that Jesus was God, or those who accept the teaching of Jesus that he was not God ' ? Who are the real followers of Jesus, those who believe him, or those who do not ?

Yet many orthodox people have the audacity to suggest that only those who believe that Jesus was God have the right to be called true Christians.

In other words, because we accept Jesus's statements regarding his own nature and reject the Church's ruling on the matter, we are not true Christians.

Did you ever hear such a piece of presumption ? The Orthodox Church puts its own authority above that of Jesus and says that those who believe Jesus, rather than the Church's theories about Jesus, are not entitled to be called true Christians.

The situation would really be humorous were it not for the fact that millions of well-meaning people are prepared to accept the word of the Church rather than the word of Jesus, because this is what it really amounts to.

We are sometimes charged with not believing in Jesus. The truth is that we do believe in him, we believe in him so much that we are prepared to accept his word that he was not God. Curiously enough orthodox Christians who charge us with unbelief are themselves the chief offenders. It is they who, in spite of what is said to the contrary, do not believe in Jesus. When Jesus tells them in language, the meaning of which there is no mistaking, that he is not God, they will not believe him and affirm that he is God.

We believe what Jesus says about himself not what the Church says about him, yet many orthodox people have the audacity (I cannot think of a more fitting word) to say that we do not believe in Jesus. What they mean of course, is that we do not believe what they say about Jesus, because this is what it amounts to.

Again, we are charged with not believing in the Bible, and again the position we take up with regard to Jesus shows that we believe in the Bible far more than Orthodoxy believes in it.

The Bible tells us that Jesus was subordinate to God and we believe it. It is the Orthodox people who are the unbelievers. They reject the teaching of the Bible on this point and accept the authority of the third and fourth century theologians. Yet we are accused of not believing in the Bible.

Now it may be said that in denying that Jesus was God we are destroying the very foundation of Christianity. We reply that this dogma has nothing at all to do with Christianity. It is a man-made creed introduced into the Christian Religion by those who departed from the Biblical Teaching on this matter. Christianity originated without this dogma, and it flourished for over two centuries without it and it will continue to flourish when the dogma has died a natural death.

In any case we are fully convinced of one thing. If there is a Judgment Day, the question asked will be not, did you believe that Jesus was God ? but, did you try to live up to his teaching and to the teaching of all noble men and women ?

In conclusion then, we of the liberal Christian faith, do not believe in the Orthodox Church when its teaching conflicts with that of Jesus. We prefer to believe in Jesus. We follow him, as he asks us to. We do not worship him as the Church asks us to. We will not ascribe to Jesus titles, or offer him prayers, which belong only to God, the God whom Jesus called, ' My Father and your Father, my God and your God."

When the Disciples asked Jesus to teach them how to pray, he did not say ' pray to me.' His answer was " When ye pray, say, Our Father which art in Heaven."

For our part we are content to carry out the teaching of Jesus on this matter. We do not pray to Jesus but to God who sent him, our heavenly Father, Father of Jesus and our Father.

Farewell to Newry Church Worker.

Off to Canada.

A meeting to bid farewell to Miss Minnie Scott Berry, Newry, who left for Canada this week-end, was held in the Schoolroom, of the First Presbyterian (Unitarian) Church, Newry, on Wednesday evening, October 5th. Tea was served to the scholars and members of the congregation and choir. Mrs. Slipper and the Misses Warnock presiding at the tables.

After tea, the children joined in games and singing, and later a presentation was made to Miss Berry. The Rev. Geo. J. Slipper, in introducing the interesting proceedings, referred to the regret which all felt at her leaving the town, and in no place would her going be more felt than in the Church and Sunday School to which she had been attached since childhood. He paid a

tribute to her services both in the choir and Sunday School, and thanked her for the valued help she had given as a Sunday School teacher and as collector of stipend. He expressed the hope that she would have every happiness in the new home to which she was going in Vancouver, and some day return to see them all at the "little Church round the corner."

Mrs. Slipper, on behalf of the congregation and choir, made the presentation of an expanding leather travelling case, and Miss S. Warnock, on behalf of the teachers and scholars, presented a handsome Copping Bible.

Mrs. Slipper mentioned that Miss Berry had become a member of the Fellowship Branch of the Women's League, who had very kindly made all arrangements for her to be met both at Montreal and Vancouver, where she is intending to settle. We hope she will join our church in Vancouver.

Mr. Warnock (Superintendent of the School), Miss Warnock and Mr. R. J. M'Combe, (Hon. Secretary to the congregation), also expressed the good wishes of all, and Miss Berry, in a few well chosen words, returned thanks. She hoped to return at some time, and her happy years in the choir and school would be memories to her in the future.

After more games, all present joined in singing "Auld Land Syne," and prayer by the minister closed the meeting.

How Steel Yields to the Touch of Love.

Jim was an engineer, and had a fine love for his craft, but on Friday he had a bad day at the bench. It was one of those days when every thing seemed to go wrong; he couldn't find the tools he wanted, and the job he had in hand, although "it was only a twopenny halfpenny job," as he called it, somehow or other beat him. He had tried several times to make a good job of it and had failed, and with each failure he spoke savage words expressive of ill-temper; then turned aside from the job to take up another with the intention of returning later to the unfinished task. Somehow, his mind was unsettled he could not even get on with a fresh task, and his mind returned to the unfinished work which had so freely defied his cunning. Once again he picked up the metal with a fearful oath on his lips, and in that spirit recommenced the completion of the job. His tools were of the finest steel, and Jim was fully conscious of his skill, but somehow, the perfect balance he desired would not come. Then, with a big swear he again threw the metal on the floor, and though his eyes seemed to look out of the workshop window, they were in reality staring into space. His mind was still upon his unfinished work. The craftsman within him detested the idea of defeat, and he came to the conclusion that he had better change his tactics. With a quiet deliberatness he pulled himself together and commenced anew. This time there was no cross word, no swearing, no sign of irritation, but craft was supreme. Jim knew a way could be found and that it was in him to find a way. Then for sheer love of sound workmanship he put into his task a new spirit which not only controlled himself but it took possession of his machine and his tools. No fuss, no violence, no undue actions of any kind took place, but love of craft and joy in constructive work dominated his mind.

In a short time the work was completed and a little engine which a few minutes before lay idle, once again did duty. In that moment, the light came back into the old engineer's eye. He rejoiced in the skill of his hands and his comment was "Aye, aye, even cold steel yields to the touch of loving hands."

Visit of Bangor Presbytery to Newry.

On September 21st, the Newry First Presbyterian (Unitarian) Congregation received a visitation from the members of the Bangor Presbyery. After a devotional service conducted by the Rev. D. J. Williams (Moderator of the Non-Subscribing Presbyterian Church of Ireland) an address was given by the Rev. G. J. Slipper, the minister of the church. The chair was taken by the Rev. Alexander Gordon, M.A., who put the prescribed questions pertaining to the welfare of the church to the officers, Messrs. Warnock and R. J. M'Combe. Addresses were given by the Rev. D. J. Williams and Rev. Albert Whitford, who congratulated members on the efficient and healthy condition of the life of the congregation.

The minister having been called upon, he expressed his pleasure at the loyalty of his members.

The Chairman in a brief address, summed up the finding of the Presbytery in the following terms: "The Presbytery of Bangor rejoices with the minister and congre-

gation of Newry on the spirit and efficiency exhibited in the visitation."

The visitation was concluded by joining in the Lord's Prayer and the Benediction.

Tea was subsequently served to the visitors and members by the ladies of the congregation.

Reports.

Belfast Domestic Mission.—The Stanhope Branch of the Women's League opened their Winter Session on Monday, September 19th, with a service in the church, conducted by Mrs. Eustace Thompson, of Cairncastle. Miss Frances M'Tear very kindly provided the excellent tea which followed, after which the Annual Meeting took place, with Miss Hutton in the Chair. Five new members were enrolled bringing the membership up to forty-five. On Monday, October 10th, Mrs. Blake Odgers, J.P., of London, visited the Stanhope Street branch of the Women's League, at 3 p.m. and spoke to 39 members on the work of the League, dwelling particularly on the value of the Fellowship work in connection with members leaving their homes for destinations overseas. Tea was served and a vote of thanks to Mrs. Odgers was proposed by Mrs. Jackson and seconded by Miss Malcolm, the President of the branch, and passed with acclamation. The meeting closed with Bible reading, hymn and prayer.

* *

Domestic Mission.—The Harvest Services were held on Sunday, October 16th; at each service the attendance was good, especially at the afternoon and night services. The afternoon service was conducted by Rev. A. L. Agnew, B.A., who preached a virile sermon. The Harvest message was driven home from a new view point and all present must have gone away with their thoughts and emotions stimulated and aroused. Miss L. V. Gordon, L.R.A.M., was the soloist, rendering the piece "The Silver Chord," with remarkable skill and feeling. The Rev. D. J. Williams, Moderator, conducted the night service. His was a new voice in the mission and he preached a sermon of deep feeling and thought. The Choir rendered the anthem, "O be joyful in the Lord," with their own special zeal and spirit. Before the close of the service the Moderator thanked the Choir for their singing as also the whole congregation, paying special attention to the hearty efforts of the scouts and their friends. The collections were in aid of the repair fund and a treat to the Blind—usually given by the now non-existent Unity Guild—the Mission is giving on Friday, October 21st. Considerable improvements have taken place inside the Mission premises. Mr. Kirkham and the young men have made the premises delightful and homely. A Jumble Sale will be held on Saturday, November 3rd. A strong appeal is made to members of the churches for goods for this sale. A post card to the Missionary, c/o. 35 Rosemary Street, will receive attention. Goods will be collected on November 1st and 2nd. Please give the Mission your support. We are doing splendid and useful work in hard and stirring times, but need your sympathy and support.

* *

Banbridge.—Our church was very beautifully decorated with choice flowers, fruit, grains and evergreens on the occasion of our annual Harvest Thanksgiving Services. As always, the beautiful high pulpit, lending itself as it does for such treatment was especially noted for the artistic skill displayed by the ladies responsible. Appropriate and inspiring services were conducted by the Rev. A. M. Bell, M.A., from Ballyclare, and were thoroughly enjoyed by large congregations. The praise portion reached a very high standard, and the augmented choir under the control of our enthusiastic and talented organist (Miss S. Dornan) rendered most feelingly the anthems: "Abide with Me" (Liddle), and "Thou Openest Thine Hand" (Simper). The solo parts were sympathetically rendered by Miss H. Stevenson, Messrs. R. C. Foster and K. Shorter, whilst the duet was nicely treated by Miss H. Stevenson and Miss S. M'Keown. Mr. F. Close, who possesses a pleasing voice displayed real artistry in his singing of the solo "If with all your hearts." The choir also sang the Lord's Prayer and Vesper, "The Angelus" (Maratana). The pleasing feature of our Harvest Services and the others in the town is the interchange, whereby we augment each others choirs. Those who came to us this year, and we here thank them for their valuable and much appreciated services, were, Miss P. Shorter, Messrs Spokes, Mooney, R. C. Foster and K. Shorter. Both of Mr. Bell's eloquent sermons were listended to with evident pleasure. His morning text "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season" (John 5 : 26) was particularly appreciated and reported in the

local press. As a result of the collections eight pounds was sent to the Royal Victoria Hospital, Belfast. On November 11th, coming, our church will be used for the United Thanksgiving Service whereat ministers from the various denominations take part, our minister being the special preacher.

* *

Ballyhemlin.—On Sunday, October 2nd, the Harvest Thanksgiving took place. The Meeting-House was filled, and the congregation joined heartily in the singing. Miss M'Master of Ballyhalbert, was the organist. The minister, Rev. J. Barron, preached on "The Lord of the Harvest."

* *

Ballyclare.—Harvest Thanksgiving Services were held in the Old Church on Sunday, 9th October. The Rev. J. Begg, of Larne, kindly officiated, and preached most acceptable sermons, which were listened to very attentively, by good congregations both morning and evening. The Church was as usual prettily decorated, and our thanks go out to the little band of willing workers who always do so much on these occasions. Special music was effectively rendered by the Choir, which reflected sound training by the Organist, Mrs. Ethel Moare, A.L.C.M., who herself sang very sympathetically the beautiful solo, "Beyond the Dawn."

* *

Crumlin.—Harvest Thanksgiving Services were held here on Sunday evening, October 2nd, conducted by the minister and on the following Monday evening, when we had a visit from the Rev. A. L. Agnew, B.A., who preached a striking and much appreciated sermon. Large congregations assembled on both occasions and our Meeting House was very tastefully decorated by the Ladies of the congregation. We had present with us on the Monday evening to assist with the praise, Mr. Albert Taylor, L.R.A.M., A.C.R.M. Mr. Taylor presided at the organ and also gave an excellent rendering to the two solos "The Lord is my Light," and "How Lovely are Thy Dwellings."

* *

Downpatrick. — Harvest Thanksgiving Services took place on Sunday, October 2nd, in Downpatrick Non-Subscribing Presbyterian Church the Church being beautifully decorated. Despite the storminess of the weather in the morning, there was a fairly good attendance. Rev. V. Allen Callow, preached from Isaiah 65 : 6, the evening text was Matthew, 5 : 5, "Blessed are the meek for they shall inherit the earth." The soloist at both services was Miss Gertrude M'Murray, who rendered "A Song of Praise" and "Lead, Kindly Light," with much acceptance and charm. The success of the services was due to all who helped to decorate, and who took part in the thanksgiving.

* *

Glenarm.—Harvest Thanksgiving Services were held here on Sunday, 2nd October, at 3-30 p.m., and also on Monday evening, 3rd October, at 7 o'clock. The preacher on Sunday was the Rev. A. L. Agnew, B.A., of Belfast, who delivered an eloquent and practical discourse. Despite unfavourable weather on Sunday there was a large congregation and also on Monday evening, when the the service was conducted by the Rev. J. A. Miskimmin, B.A., pastor loci. Hymns appropriate to the occasion and the anthem "I will give thanks," were well rendered by the choir. Mrs. Leith presided at the organ. Miss Eva M'Mullan, Glenarm, gave great pleasure to all present by her rendering of the solos "He wipes the tear from every eye," and "Abide with me," The Meeting House was tastefully decorated by the ladies of the congregation and presented an attractive appearance.

* *

Holywood.—A Guild Social gathering was held on Friday, October 21st—one of the happiest and most successful of many like meetings. After tea, a short programme of music and recitation was enjoyed, in which Miss Peggy Robin, Miss Peggy Shannon and Messrs. J. Shannon, jun., H. Shannon, jun., and Mr. W. J. Harvey, took part. A competition and games followed. Special interest was taken in the gathering because the opportunity was taken of making a presentation to Mrs. A. Armstrong on the occasion of her marriage. Mrs. Armstrong as Miss Sophia Meneely was a teacher in the Sunday School, a member of the Church Choir and Secretary of the Guild, and was always ready to help in any way she could in forwarding the work of church and Sunday School. A general desire was felt among her fellow-workers to give her some tangible token of their esteem and of their appreciation of her work. This took the form of a handsome fireside set, and the presentation was made in the name of the subscribers, by the Minister. At the same time Miss Peggy Shannon handed Mrs. Armstrong a beautiful bouquet. Mr. and Mrs. Armstrong suitably returned thanks.

Killinchy.—The Harvest Services were held on Sunday, October 2nd, and Monday evening, October 3rd. The church had been elaborately prepared for the series of Thanksgiving Services. The products of the season were displayed in abundance and the fruits and flowers delighted large audiences that came to offer thanksgiving. Sunday morning was wild and stormy, but as the day wore on the weather improved. The preacher on Sunday was the Rev. J. G. Davies, of Comber, whose services were highly appreciated. It was gratifying to hear visitors remarking that they regarded Mr. Davies discourse as a fine sermon. Special hymns appropriate to the Harvest were rendered by the choir who led the singing. Two anthems were also rendered by the Choir, "Seek ye the Lord," and "Crossing the Bar." On Monday evening the preacher was the Rev. W. H. Townley-Tilson, M.A., of Greyabbey, who delighted a good congregation in his own inimitable way with a plain and well-thought out sermon on, "Give us this day our daily bread." The attendances throughout were good and the collections above the average.

Larne and Kilwaughter.—On Sunday, 18th September, Harvest Thanksgiving Services were held in this Church. As in former years, the Old Meeting House was tastefully decorated with the fruits and flowers and foliage of Autumn. There was no stint of the season's blessings, and nothing but a general expression of gratitude and praise for those who had given their time and skill in arranging so finely the many-hued tokens of the Harvest. It was our good fortune to have a lovely day for the services, and splendid congregations assembled both morning and evening to hear the special preacher for the occasion, Rev. S. P. Whitehouse, of Belfast. In appropriate and helpful discourses Mr. Whitehouse delivered his message to a people well pleased to receive both the preacher and his word. Very ably also did the choir lead the praises of the congregation, and rendered as an anthem at both services, Stainer's harmonious setting of the words "Ye shall dwell in the land."

* *

Larne. — The Larne Branch of the Women's League opened their session on Friday, 7th October, when Mrs. Blake Odgers addressed a large and enthusiastic gathering. In the course of her addresses she gave a short sketch of the History of the League which proved most interesting to all present. It is felt that this visit of Mrs. Odgers will be an incentive to the work of the Branch for the coming season and for future years. The Branch greatly appreciated what Mrs. Odgers has done in coming over to Ireland on this errand of help and goodwill. Her charming manner and kind personality captured all and she leaves many new friends behind her in Ireland. Amongst the gathering were friends from Cairncastle and Ballycarry. Tea was served and a few musical items rendered the whole a very enjoyable and beneficial evening.

Newry.—Harvest Thanksgiving service were held in the above Church on Sunday, September 25th, the preacher being the Rev. G. J. Slipper (minister of the congregation). The Church was beautifully decorated with corn, fruit, flowers and vegetables, by the following ladies—Mrs. Slipper, Misses Warnock, Mrs. C. Warnock, Mrs. M'Kinstry, Mrs. Henning, Mrs. Geo. M'Alpine, Mrs. James C. Thompson, Miss E. Mitchell and Miss Ina M'Combe. At the morning service, the preacher spoke concerning the "duty of thanksgiving," basing his address on Deuteronomy 26 : 10, 11. In the evening preaching from the text "Cast thy bread upon the waters for thou shalt find it after many days" (Ecclesiastes, 10 : 1). The praise service was rendered by an augmented choir under the direction of Mrs. Slipper, who presided at the organ. The soloists were Miss Brady and Mr. O. Morris. The hymns were "To Thee, O Lord, our hearts we raise," "Come, labour on," "O still in accents sweet and strong," and "The year is swiftly waning." Mr. Morris sang delightfully the solo, "O Thou whose constant merices," and Miss Brady also sang in very pleasing style "O lovely flowers," and joined with Mr. Morris in the duet, "The blushing fruits" (all from Maunders "Hymn of Thanksgiving"). The anthem was "I will praise Thee, O Lord."

Moneyrea.—Special Services of Thanksgiving for the Harvest were held at Moneyrea, on Sunday and Monday, October 2nd and 3rd. The services on Sunday were conducted by Rev. J. J. Magill, B.A., of Rademon, who preached helpful and inspiring services to good congregations. The evening congregation was so large that additional seating accommodation had to be provided. On Monday the service was conducted by the Minister of the Church. Special music was rendered at each service by the Choir. The church had been tastefully decorated with the produce of garden and field. These gifts were afterwards sent to the Cripples Institute, Donegall Road Belfast.

Mountpottinger.—It is satisfactory to note that there has been a little inprovement in the congregations of late. During the second half of September the pulpit was occupied by Rev. J. Barron and Mr. A. C. Senior, whilst on the first two Sundays in October the Services were conducted by Rev. G. J. Slipper and Rev. A. Gordon, M.A. Harvest Services were held on October 16th when the preacher for the day was Rev. S. E. Bowen who was favoured with congregations of goodly dimensions at both services. Miss A. Beattie was the soloist at the evening service and sang "How lovely are thy dwellings." The choir gave a capable rendering of Anthems at both services. We regret to record the loss by death of Mr. James Orr, senior, and Miss M. A. Black, who passed away on October 9th and 10th respectively. The interments took place at Moneyrea on the 11th and 13th, the officiating minister being Rev. A. Whitford. On Monday October 10th, Mrs. Blake Odgers, J.P., visited the Mountpottinger Branch of the Women's League. The chair was taken at 8 p.m. by Mrs. E. R. Jackson, who opened the meeting with hymn and prayer. Mrs. Odgers addressed the 25 members present on the work of the League dwelling particularly on the work of the Publications Committee, also asking for names of past members of the church now resident overseas, who would act as Fellowship Helpers in co-operation with Miss Grace Mitchell, the Fellowship Secretary. Tea was served and items given by Miss Margaret M'Cane and Mrs. E. R. Jackson, with Miss Ashworth, A.L.C.M. at the piano. Miss M'Calmont played for the devotional part of the service.

Templepatrick.—Harvest Thanksgiving Services were held in this Church, on Sunday, 9th October. It was a beautiful day and in the evening the Church was filled to overflowing. Decorations had been as usual attended to by the young people of the congregation and many friends vied with each other in their gifts of corn, vegetables and flowers. The minister, Rev. A. Turner, was the preacher and he spoke to a most attentive gathering of people. Mr. Joseph Morgan, of Belfast, sang with great effect two solos "Rest" (Handel's Largo) and "Light of the World." The congregational singing was hearty, Miss Getty presided at the organ.

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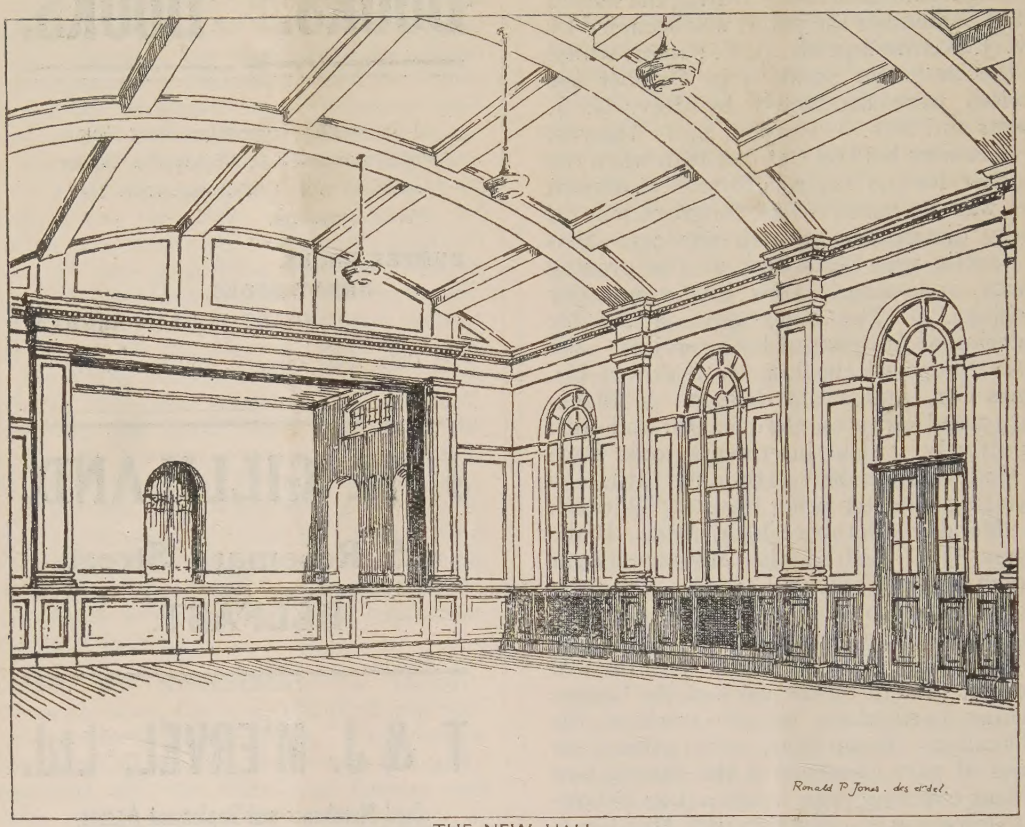

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